In this house[1A], which was like a monastery, was the image of Quetzalcoatl. On this day they adorned it with rich ornaments and placed before it offerings of perfumes and food. They said this was the sign of Quetzalcoatl.

The Seventh Movable Feast

In the sign which was called ce miquiztli, in the first house, the lords and leading men celebrated a great feast to Tezcatlipoca, who was the great god. They said that this was his sign. Since all of them had their shrines in their houses, where they kept the images of this god and of many others, on this day they decorated this image and offered it perfumes, flowers, and food, and sacrificed quail before it, tearing off their heads. This not only the lords and leading men did, but all the people to whose attention this festival came; and the same was done in the tribal temples and on all the pyramids. All prayed, and besought of this god that he grant them favors, for [it was thought] that he was almighty.

The Eighth Movable Feast

In the sign which was called ce quiauitl, in the first house, they celebrated a feast to the goddesses whom they named Ciuapipilti. These, they said, were the women who died in first childbed. They said that they became goddesses and that they dwelt in the house of the sun; and that when this sign reigned, they came down to the earth and afflicted with various sicknesses those whom they met outside of their houses. And hence, in these days, they dared not go out of their houses. They had shrines built in honor of these goddesses in all the suburbs where two streets [crossed], which they called *cioateocalli*, or by another name, *ciuateopan*. In these shrines they had the images of the goddesses, and on these days they adorned them with papers which they called *amateuuitl*. On this feast of these goddesses they slew in their honor those condemned to death for some crime, who were in the jails.

The Ninth Movable Feast

In the sign named ce quiauitl, in the fourth house (which was called naui ecatl), because this house was very unlucky they slew in it the malefactors who were imprisoned. And likewise the lord had a number of slaves slain as a superstition. And the merchants and traders made a show or demonstracion of the jewels in which they dealt, bringing them forth so that all might see them. And afterwards, at night,

terio, estaua la ymagen de quetzalcoatl: Este dia la adereçauan con ricos ornamentos, y ofrecian delante della perfumes, y comjda: dezian que este era el signo de quetzalcoatl. [796] [778]

La septima fiesta moujble.

En el signo que se llamaua ce mjquiztli: en la primera casa: hazian gran fiesta, los señores y principales a Tezcatlibuca, que era el gran dios, dezian que este era su sino, como todos ellos, tenjan sus oratorios en sus casas: donde tenjan las ymagines deste dios, y de muchos otros: en este dia, componjan esta ymagen, y ofrecianla perfumes, y flores y comjda: y sacrificauan codornizes delante della arrancandolas la cabeça. Esto no solamente lo hazian los señores, y principales: pero toda la gête, a cuya noticia venja esta fiesta, y lo mjsmo se hazia, en los calpules, y en todos los cues: todos oraua, y demandauan a este dios que les hiziese mercedes: pues que el era todopoderoso. [778]

La octaua fiesta moujble

En el signo, que se llamaua, ce qujaujtl: en la primera casa, hazian fiesta, a las diosas que llamauan Cioapipilti: estas dezian que eran las mugeres que murian del primero parto, dezian que se hazian diosas, y que morauan en la casa del sol, y que quãdo reynaua este sino, decendian a la tierra, y herian con diuersas emfermedades, a los que topauã fuera de sus casas. Y por esto en estos dias, no osauan salir de sus casas. Tenjan edificados oratorios, a honrra destas diosas: en todos los barrios donde auja dos calles: los quales llamauan cioateucalli, o por otro nombre cioateupan: en estos oratorios, tenjan las ymagines destas diosas: y en estos dias las adornauan con papeles, que llamauan amateteujtl. En esta fiesta, destas diosas matauan a su honrra los condenados a muerte por algun delicto, que estauan en las carceles. [776] [784] [778]

La nona fiesta moujble.

En el signo llamado ce qujaujtl: en la quarta casa que se llamaua nauhecatl, por ser esta casa muy malafortunado, matauan en ella los malhechores, que estauan presos. Y tambien el señor hazia matar algunos esclauos, por via de supersticion: y los mercaderes, y tratantes hazian alarde o demostracion de las joyas, en que tratauan, sacandolas, para que las viesen todos: y despues a la noche, comjan, y beujan, to- [681] [777] [463]

[1A] [the calmecac. — Analyst]

And afterwards, at night,

they ate and drank, and held flowers and those canes of perfume. And they sat in their seats. And each one began to boast of what he had gained, and of the distant parts which he had reached. And he belittled the others for their counting for little; [for] neither did they have as much as he, nor had they gone to distant places, as he had. In this the ones made a great mock of the others for a long space of the night.

mauan flores: y aquellas cañas de perfumes, y assentauanse en sus assientos: y començaua cada vno a jactarse, de lo que auja ganado, y de las partes remotas, donde auja llegado: y valdonaua a los otros de que eran para poco, nj tenjan tanto, como el, nj aujan ydo a partes remotas como el: en esto tenjan gran chacota, los vnos con los otros, por gran rato de la noche.

The Tenth Movable Feast

In the sign which they named ce malinalli, in the second house, named ome acatl, they celebrated a great festival; for they said that this was Tezcatlipoca's sign. In this feast they fashioned the image of Omacatl, and one who felt devotion took it to his house that it might bless him and cause his goods to increase. And when this took place, he kept it and preferred not to let it go. He who would let this image go, waited until the next time when the same sign reigned. Then he returned it whence he had taken it.

La decima fiesta mouible

En el signo que llamauan ce malinalli: en las segunda casa llamada vme acatl, hazian gran fiesta: porque dezian que esto sino era de Tezcatlibuca: en esta fiesta hazian la ymagen de Omacatl, y alguno que tenja deuocion, lleuauala a su casa: para que le bendixesse, y le hiziesse multiplicar su hazienda, y quando esto acontecja tenjala, y no la queria dexar: el que queria dexar esta ymagen esperaua, hasta que otra vez, reynasse el mismo signo: entonce la lleuaua adonde la auja tomado.

The Eleventh Movable Feast

In the sign called ce tecpatl, in the first house, they brought forth all the ornaments of Uitzilopochtli; they cleaned them and shook them out; and they put [them] in the sun. They said that this was his sign and that of Camaxtli. This they did at Tlacatecco. Here they set out, on this day, many kinds of food, very well cooked, like that which the lords eat. They presented all of them before his image. After they had remained there a while, the officials of Uitzilopochtli took them up and divided them among themselves, and ate them. And they also incensed the image and offered it quail. They struck off their heads before it, so the blood should be shed before the image. And the lord offered all the precious flowers which the lords used, before the image.

La onzena fiesta mouible.

En el signo llamado ce tecpatl. En la primera casa sacauan todos los ornamentos de Vitzilobuchtli, los linjsiauan, y sacudian, y ponjan al sol: dezian que este era su signo, y el de camaxtle: esto hazian tlacatecco: aquj ponjan, en este dia, muchas maneras de comjdas, muy bien guisadas, como las comen los señores: todas las presentauan, delante de su ymagen, despues de auer estado vn rato alli, tomauanlas los officiales, de Vitzilobuchtli, y repartianlas entre si, y comjanlas, y incensauan tambien a la ymagen, y ofrecianla codornizes, descabeçandolas delante della: para que se derramasse la sangre delante la ymagen: y ofrecia el señor todas las preciosas flores, que vsan los señores, delante la ymagen.

The Twelfth Movable Feast

In the sign named ce oçomatli they said that the goddesses called Ciuapipilti came down to the earth and [that] they harmed the boys and girls, afflicting them with palsy. And if anyone, at this time, sickened, they said that [the Ciuapipilti] had caused it: that he had come upon them. And the fathers and mothers on these days did not let their children go outside the houses, so that they might not come upon these goddesses, whom they held in great dread.

La dozena fiesta mouible.

En el signo llamado ce Oçumatli: dezian que decendian las diosas llamadas ciuapipilti, a la tierra: y dañauan a los njños, y njñas, hiriendolos con perlesia. Y si alguno en este tiempo enfermaua, dezian que ellas lo aujan hecho, que se auja encontrado con ellas: y los padres, y las madres, estos dias no dexauan salir a sus hijos, fuera de casa: porque no se encontrassen, con estas diosas, de las quales tenjan gran temor.

Twenty-second Chapter, in which are described the celebration and blood sacrifices which they made in the second month, known as and called Tlacaxipeualiztli.[1]

And this was when the rattle boards were sown[2] there at the Temple of Yopitli. And they, the old men belonging to the Temple of Yopitli,[3] sat singing and rattling their rattle boards until the day was done. Thus they came to spend the day, to celebrate the feast all day, coming to pass the day. Thus the whole day passed.

And [because] flowers were offered, [the feast] was called "The Offering of Flowers"; for all the various flowers which had newly blossomed were first [fruits]. It was the first flowers to appear which were thus given as offerings. None might breathe the scent without first providing an offering. They made or laid offerings of whatever little flowers they saw, which spread out bursting, popping, rustling into bloom—the flowers of spring. Small, little, tiny ones; little stone [flowers], however few, small, and tiny; little wooden ones, they carved and bound together.

And in order to gather the flowers, they all went together to the fields, since some who worked in the fields came there to sell them.

And when this was done, they ate *tamales* made of wild amaranth seed.[4]

Especially the Coateca, they who belonged to the district of Coatlan, esteemed [these *tamales*]. They offered them to their god[dess], called Coatl icue or Coatlan tonan.

[For] they placed trust in her; she was their confidante; they depended upon her; she was their support. To her they lifted their voices.

And also at that time were hidden away the human skins[5]—placed aside, abandoned. There at the Temple of Yopitli they were all buried.

Jnjc cempoali onume capitulo, vncã motenena yn illhuitl, yoan in nextlaoaliztli in quichioaia in ipan ic vme metztli: in mitoaia, in motenecoaia, Tlacaxipeoaliztli. [796^X]

Auh in iquac y, aiacachpixolo vmpa iopico: auh ça ichoanti, in calpulueuetque, vmpa pouhque iopico, cujcatoque, aiacachotoque, yc ouetzi cemilhuitl, in tlacemilhuitiltitoque, ic tlalhujquiztitoque, ic tlalhujnextitoque, tlalhuiçultitoque, ihujçulotoque, ic uruetzi cemilhujtl: [534]

yoã xochimanalo ynic mjtoa xochimanalo, ca in ixquich nepapan xochitl, in iancujcan cuẽponj, yiacatiuitz: yn iiacac vitz xochitl ic tlamanalo, aiac achto quinecuj, intlacamo achto ic tlamanaz, quiuenchioaz, quiuẽmanaz, in çaço tlein xochitotõti quittaia, cuecuepontoc, cuecuepocatoc, tlatlatzcatoc, in tonalxuchitl, hacquj, aquiton, hacquipipil, hacquitetoton, çan quecizquj, çan quezquitoton, çan quecizquipipil, çan quezquiquauhtoton quicuicuitlalpia, quiilpia. 796^X 824 [784] [532]

Auh ynjc xochitetemoaia, quicenpanocuitiuj in milli, tel cequj quioalnamacaia, in millaca: 796^X [432]

auh yn iquac y, quiquaia tzatzapaltamalli: [262]

oc cenca ichoanti quimauiztiliaia in coateca, in coatlan calpulli itech pouja: quitlamanjlia yn inteouh, itoca coatl ycue, coatlan tona:

yn itech tlaquauhtlamati, yn jnnetemachil, yn itech moquauhtiotia, yn inquauhio, yn itech motzatzilia.

Auh çan no iquac enatlatilo, onmotlatia, onmocacaoa, yn jmeouio tlaca, vmpa iopico onaactiuj:

1. The corresponding Spanish text qualifies: ". . . que hazian en el postrero dia del segundo mes, que se dezia thuaxipeoalitzli."
In Chapter 3, this month is correctly named Tlacaxipeualiztli.
2. Jtem empeçauan quauhtlacuilolo—"Y en este 'se ejercitaban armando'" (Garibay: "Relación breve," p. 294). Seler (*op. cit.*, p. 77) has, for *quauhtlacuilolo*, "*Seiner wurde dann dessenungeachtet noch der Hauptsache nach der Hauptsache nach der Hauptsache nach

X 796
782

A True [Relation] of Still Other Offerings with Which Similarly They Paid Honor to the Devil.

Hanging [an Object] over the Breast.

Thus was done the hanging [of objects] over the breast; thus was the tying with loose cotton thread: they tied [them] about the wrists and the necks of small children and [suspended on the cords], in small
[415] bags, *tortillas* made of green maize. Here [in the *calpulli*] they set forth these, on small jar-stands, and small earthen jars, and lifted the jars up by the ears, and with their hands went filling their bags with water. And when they had reached the twentieth day, when [it was the feast] known as Teotl eco, [that was] when they untied the feathered threads which they had about the small children.

[For] Pain.

[302] And [for] pain, thus was done upon the feast of [the god] Acolmiztli: the small children were ornamented in feathers [applied to them]; in colored feathers, [set] everywhere on their bodies. And the old people similarly applied feathers on their stomachs, over their hearts, and upon their backs. Thus
[784] they set feathers upon them—so it was said—because then Acolmiztli would not bewitch them.

The Setting Out of the Children.

Thus was done the setting out of the children. They took all of them there to the house of the devil, and had in truth all the children dance before them, and made them drunk. Hence it was called the setting out of the children; for they had them all appear in the house of the devil.

The Act of Striping.

Thus was done what was named the act of striping: when mock battle was joined, the shield and

Imelavaca in oc cequj tlamanalitli in çan no ic qujnavixtiliaia Diablo.

Neelpilitli.

Injc muchivaia neelpilitli, inic neelpiloia ica icpatl in quimjilpiaia pipiltotonti in immaquechtlan, yoan in jnquechtlan yoan in jmjtac elotlaxcaltotonti in vncan conmanaia vacaltonco yoan tecôtontli, vacalnacazco conquetzaia tentiuh in atl in jma itac, auh in ẽjc oacico ipan cempoalilhujtl in iquac motteneva teteu heco iquac quimtoniliaia in jcpatl petoquj injc omoolpique pipiltotôti.

Necococoliztli.

Auh in necococliztli ic muchivaia ipan ilhujuh acolmiztli mjhujcujcujlovaia in pipiltotonti tlapalihujtica, novjian in jtech inacaio. Auh in veuejtlaca çẽyio in jmelpan, in jniollopan yoan in jncujtlapan, qujnamjctiaia in ihujtl, injc qujnpotonjaia, quilmach ipampa inic amo teiolloquaz acolmiztli.

Pilquistlitli.

Injc muchivaia pilquistilitli vmpa muchintin qujnvicaia in iteupan Diablo, in pipiltotonti vel muchintin impan qujmjtoyaia yoã qujntlavantiaia injc motteneva pilquistilo ca muchintin qujnvalquixtia in pipiltotonti in Diablo ichan.

Tlavavanalitli.

Injc muchivaia in motenehoa tlavavanalitli in jquac malli moiauchivaia ichimal imaquauh inac

Thirteenth Chapter. Here is told and mentioned what was an evil manifestation for him who stumbled or fell at this time; and the evil which befell those born at this time, in the eighth house, called Eight Death. Here are told all the various kinds of evil which belonged with [the day signs].

Likewise was it said: no one [on the day sign Four Wind] might quarrel, nor fall, nor trip, nor stumble, nor sprain an ankle, nor break nor twist a foot. So there was apprehension. It was said: "O that this may not always be! He is affected by Four Wind." That is to say, he was hurt on Four Wind.

And also it is told that as to him who was then born, the readers of the day signs made it favorable for him and provided him with merits. He would, so they said, become rich and a chieftain, a brave warrior; he would become terrifying and menacing; he would gain honor; he would be of a strong day sign. And they did not yet bathe him, [they bathed him later][1] on Seven Serpent. So they said that they made the day sign even stronger for him so that he became very rich, provided with merits, gifts, and good deserts. For [the day sign] Seven Serpent represented our sustenance — grains of dried maize, completely edible. And so they said that the days of the seventh place were always a time of good.

But Five House and Six Lizard, which followed, as hath been said, were in no way good day signs. Both were the times of ritual to Macuilxochitl and Mictlan tecutli. For the one born at this time, man or woman, nothing resulted as his deserts. He labored only in vain; his fate, deserts, and gifts were full of misery. And he was only given to talk, completely enveloped in talk. He was hot-tempered.[2] He reprimanded people; he only knew how to agitate them and cause them to riot. So it was said, so was he reprimanded, when he restrained one from doing something, belabored one in something, or besmirched someone: "At least sometimes the brute is human! The vile brute, the mean and vile-tongued one, the fool! What can be done? His is the day

Inic matlactli vney capitulo, vncan mjtoa: quijmach amo qualli inezca catca, in aquin motepotlamjaia, in anoço vetzia, yn ipan jn: ioan in amo qualli inpan muchioaia, in aquiquc vncan tlacatia, in jpā ic chicuetetl calli: yn jtoca chicuey mjquiztli: vncan motemeoa in jaquitlamantli in amo qualli intech ca

787X

No ioan mjtoa: aiac vel macoia, anoço motlaujtequja, motepotlamja, motecujnja, moxoquechaquja, moxocuetlanja, mocxicueloa: ic tlatenmachilikoia, holoia, ma quicencuj, ca omonauecauj, quitoznequj: ca nauecatl in jpan omococo.

784

No ioan mjtoa: in aquin ypan tlacatia, quipātiaia, quinemactiaia, in tonalpouhque, iuh quitoaia: mocujltonoz, ioan tiacauhtiz, oquichtiz, tlamauhtiz, tlamamauhtiz, momaujzçotiz, tonalchicaoac iez: auh aiamo caltiaia, in jpan chicome coatl, iuh quitoaia: oc cenca vel ipan quitonalchicaoaia, inic cenca mocujltonoz, inic mācecoale, nemaque, ilhujle, mochioaz: ipampa in chicome coatl ca quixiptlatiaia in tonacaiotl, in tlaolli, motequjtica qualonj: ioan in iuh quitoa, in chicometioaia ipan tonalli, muchipa qualcan.

787X

[85]

Auh in quicaltoqujlia macujlli calli, ioan chiquacen cuetzpalin: iuh mjtoaia: njmā amo qualli tonalli, in jontrixtin, y, in tlatoaian macujlxochitl, ioan mjctlan tecutli: in aquin ipan tlacatia in oquichtli, in çioatl, njman atle imāceoal mochioaia, çan oalnenqujçaia, motequjtica netolinjliztli, in ilhujl, in jmāceoal, ynemac, ioan çan tlatolli cololotinemj, tlatolli cololhujtinemj, tlatolli itlaqual, tlacatl qujcaoatzinemj, çan ic nemj in tlacatl quicuecuetlanja, tlacatl quicocomonja, iuh mjtoa inic ao: in iquac on oitla contechioalti, in on oitla contecacujlti, in on oitla ic onteatlatzicujnj, macel ica ontlacanemj in tlapalpul, iollochicopul, iollopatlachpul, iollotlauelilocapol, quenael noço macujltonale, ca ie iuhque in mamacujltonaleque, aquen tlatta, ca nel ic monoza-

1. The words *quin conjn ontlixio* in the *Real Palacio* MS give this phrase.
2. See Note 3, Chapter 3, supra.

Twenty-second Chapter, which telleth of the eleventh sign, called One Monkey, and of its fortune. It was said of those then born that one was a man of good standing, friendly, amiable, and happy, given to music and the other arts. And it was said that at this time descended to earth those who were the "Goddesses"; and that those whom they met on the road or in paths between houses they injured and visited with sickness. And for this reason, when it was this day sign, no one could fare forth. And one who then sickened the physicians forthwith abandoned.

Injc cempoalli vnome ceçtetalo, itechpa tlatoa, injc matlactetl occe machiotl, in jtoca oc oçomatli: ioan in jeoualloh, qujlnauh in aquiçque vncan tlacatia qualli: iiollo catca, teicnjoan, tlaçotlaloni, papaquini, quimocuitlaviaia in cuicatl, ioan in oc cequi toltecaiotl: auh quiçi in jquac calitemoia, in aquiçque cioateu in tlalticpac: auh quiçi in aquiçque quinnamjquia, in vtlica, in anoço calcatla quitlaueliaia cocoliztli itech quitlalia: auh ipampa in jpan in tonalli catca, aiac vel quiçaia: auh in aquin iquac mococoaia, çan njman quixnacatiaia in titici.

One Monkey set in. This Monkey [day sign] they regarded as favorable.

But also they said that at that time the so-called "Princesses" or "Goddesses" descended. It was the time when they were expected, the time of their arrival. At this time they looked upon the children with much apprehension. They simply shut them in the houses; they did not wish them to appear at the entrances or on the road, so that [the Goddesses] would not come upon or harm them. Perhaps one of them would have twisted lips, or a shrunken mouth; or he cross-eyed or of weak vision; or his lips would quiver or quake; or he would be maddened—a devil would possess him and he would foam at the mouth; or he would have withered, twisted arms; or be lame, etc.

Moquetza oc oçomatli: inin oçomatli, quiquaiitaia:

auh ioan quiçoa, no vncan temoaia inchicipan, imaçia, in motecuiaia cioapipilti, cioateu, cenca vncā quiqualmauhcaitilitaia in tepilhoan, çā quintzatzaquain calitic, anno quimocuiçtidarija, in quiçoac, in vtlica, injc anno motenamjctinque, quimjtlacoc-que, aço aca tenaecujliviz, tempatziviz, ixnecujliuiz, ixvitzaliviz, itea papatlacaz, itea viujtocaz, iollotlaueliotiz, itech quiçeoaz, tenqualcoquiçaz, matzicoliuiz, macopichauiz, icxi quiujlanaz. Eᵗᵒ.

And if someone began to sicken, the physicians told him that he would become dangerously sick; he would not recover. For he had come upon the Princesses, and they had set upon him; it was the time of their descent and arrival when [this sickness] began. For it was [so] willed.

auh intla aca ipan opeuh mococoa, quiçcilhuiaia in titici, ca tlamauia, aocmo quiçaz, ca omotenamjcti, ipan oquiçque in cioapipilti, ca itenmoioa, imixcoian in opeuh, ca oclcujloc:

And likewise it was said that if someone were of good standing, of a good day sign, and able, if at this time they injured him, they said that the Princesses had indeed willed it upon him and that he had contended with them.[1]

auh no ioan nijaa, intla aca qualli yiollo, in qualli itoual, ioan qualli itlachielis: vncan quitlacalhuiaia, quitoaia: ca çan oquelcujque, oquimotenamjcti in cioapipilti.

1. Corresponding Spanish text: "Y si alguno que era bien dispuesto, enfermaua en este dia, decian: que los diosas le auian demandado la buenaventura, y en la auian quitado."